1:Jochelson E-5 (1900-01)1908 RY4 Koryak RY4

turages. Besides, in the days when might was right, herds were often taken by force through direct attack of the herd-owner: they had to be always watched, arms in hand. The Reindeer Chukchee, in their invasions of the Koryak reindeer camps, would ultimately reach the sea and attack the settlements of the Maritime Koryak. The northern villages of the Kerek are still subject to oppression by the Reindeer Chukchee, who, as the Koryak, often rob the Kerek of their stores, and exact service from them.

We have some traditions recording wars between the Kamchadal and the Koryak. Without doubt, such wars occured often, as well as lesser feuds between the various groups of each of these two peoples; but what may be concluded from the traditions is, that no such antagonism existed between the Kamchadal and the Koryak as between the latter and the Chukchee and Yukaghir. This could possibly be explained by the fact that in northern Kamchatka the settlements of the Maritime Koryak are in direct contact with the settlements of the Kamchadal. It would have been hard to draw an ethnographic line between these settlements. Marriages between the peoples were common, and the border region was populated by a mixed people.

The Kamchadal obtained from the Reindeer Koryak, through barter, hides for clothing, and these trading-relations were peaceful. In olden times the Reindeer Koryak did not advance in Kamchatka farther south than Tighil. The subsequent movement of the Reindeer Koryak along the western slope of the Kamchatka ridge southward led to complaints from the Kamchadal, who accused the reindeer-breeders of driving away their game-animals or of killing them out of the hunting-season. To regulate these conditions, the Russian authorities require from the Reindeer Koryak, that whenever they pass to the Kamchadal territory, they shall secure the consent of the neighboring Kamchadal villages and abstain from hunting earlier than the Kamchadal hunters. On the other hand, the Kamchadal derive benefits from the close proximity of the Reindeer Koryak; for, outside of the advantages of barter, the Koryak kill reindeer for the Kamchadal in times of famine. Still the Koryak are not admitted to the valley of the Kamchatka River.

The relations of the Koryak to the Yukaghir and Tungus will be discussed more fully in the work on the Yukaghir. Besides, the Koryak at present scarcely ever meet the Yukaghir. Only those of the Reindeer Koryak who during the winter traverse the Stanovoi Mountains to the valleys of the Korkodon and the Omolon Rivers, come in contact with the Korkodon Yukaghir. Their relations with the Yukaghir are rather of a beneficial character. The Yukaghir are too poor to carry on regular barter. Generally they induce the reindeer-owners to give them some hides and a little deer-meat for nothing. The Tungus, who before the advent of the Russians, were constantly at war with the Koryak, began, after the subjection of the country by Russia, to penetrate the unoccupied localities in the Koryak terri-

1: Kolarz J-4 (no date) 1954 RR1 Siberia
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Sakhalin which was entrusted, among other things, with 'raising the cultural and living standard of its native population', the Ainu in particular.[48]

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Three years after the establishment of Soviet sovereignty over Karafuto Russian propaganda claimed that 'a revival of the ancient, original culture of the Ainu people' was noticeable, and that an 'Ainu national literary language' was in the process of being created.[49]

THE 'NATIONAL AREAS' OF THE EVENI AND KORYAKS

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In 1930 three 'National Areas' were founded in the Far Eastern Territory, one for the Eveni (Lamuts), one for the Koryaks, and one for the Chukchi. The last two are still in existence, but the 'National Area' of the Eveni – Okhotsko-Evensky National Area was the official name – was disbanded after four years. It is doubtful whether the Eveni National Area, which covered 400,000 square miles, ever existed except on paper. The Eveni as a nomad people were not prepared to accept the notion of a territory with stable frontiers and a permanently fixed cultural and political centre. The attempt to erect such a centre, first in Okhotsk, later in Nogayevo, failed.[50] The National Area of the Eveni was formally abolished as a result of the progress which Russian colonization by convicts had made around the Okhotsk Sea in the early 'thirties'. By 1934 the proportion of natives in the population of the National Area had dropped to 40 per cent as against 80 per cent shortly before its foundation.

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The Koryak National Area has been able to survive because the Soviet authorities have not yet succeeded in fully exploiting its riches, and have not, up to now, swamped the area with convicts and other settlers. The Koryak National Area covers the northern part of the Kamchatka peninsula, and the adjacent part of the Asiatic mainland. It is 125,000 square miles in area, and had 11,400 inhabitants in 1926. Out of this total, 61 per cent were then Koryaks, 8·9 per cent Chukchi, 7·1 per cent Kamchadals, and 5·5 per cent Eveni. The Russians accounted for 14·3 per cent.

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The leading Soviet expert on the arctic and sub-arctic regions of the Soviet Far East, M. A. Sergeev, considers that the Koryak National Area is, politically and economically, one of the most important parts of North East Asia, in view of its close proximity to Japan and the U.S.A. Sergeev, who wrote the only available monograph on the Koryak National Area, pointed out that the Area had a considerable part to play in Russian foreign trade, and that it could develop into a territory earning for the whole Soviet Union an appreciable amount of foreign currency.[51] Among the economic assets of the National Area Sergeev lists its riches in fish, reindeer and fur animals, as well as gold and oil. All these items should be used for export, whereas the chief importance